UNITARIAN MONTHLY

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REV. W. T. BUSHROD, M.A. (see page 42).

CHORLEY, LANCASHIRE.

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves ! "
—Tennyson.

THE UNITARIAN MONTHLY.
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THE DOCTRINE OF UNITY
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EDITOR'S ADDRESS :—
36, AVENUE ROAD, BELMONT, Surrey.
Tel. : Sutton 806.

We would draw attention to the advertisement on back page, of the Summer School for Sunday School Teachers and others who are interested in Sunday School work, to be held at Kents Bank, Grange-over-Sands, July 4th to 11th, being arranged by our Northern Sunday School Federation. A good combination of Holiday, Excursions and Lectures. Note the advantage of early booking.

The annual report of our Dukinfield Old Chapel records 417 sittings let to 374 seatholders, about 90 being teachers and Sunday School scholars. Two of the members are congratulated on being chosen as Mayor—Councillor Grundy for Dukinfield, and Alderman Storrs for Stalybridge. Of the 24 members of the Dukinfield Town Council, five are members of the Old Chapel congregation.

The Yorkshire Unitarian Sunday School Union held a successful Conference, February 21st, at Chapel Lane Chapel, Bradford, when a paper by Mr. Harold Priestley, B.A., on " The Ideal Sunday School," provoked a helpful discussion.

The Rt. Hon. W. D. Andrews, who died December 3rd last, aged 91, has left £200 to the Comber Unitarian congregation.

The annual report of the Northampton Unitarian Church tells a very good story of attractive services, efficient institutions, admission of new members, a successful bazaar, and much appreciation of the minister, Rev. D. Cellan Evans.

Rev. Hy. Williamson has completed his 59th year as minister of the Dundee Unitarian Church. The event was celebrated February 23rd by a social meeting.

The Gainsborough Unitarians, at their annual business meeting, received excellent reports of good progress and of much life in their Church and various connected institutions. Plans are in preparation for the erection of a new Chapel.

The American Unitarian Year Book records 483 ministers, including recruits from Methodists, Ethical Culturists, Baptists, Universalists, Congregationalists and other bodies. There are 383 Churches besides preaching stations, Summer Congregations, etc. Two hundred and thirty-eight Churches report 3,962 new members.

The Manchester Literary Club, Rev. W. C. Hall, M.A., President, held a re-union, February 23rd, in honour of four gentlemen who have been members for 50 years, two of them, Mr. Albert Nicholson and Mr. Abel Heywood being Unitarians. Rev. W. C. Hall and Rev. A. W. Fox (a past President) both contributed poems on " Our Veterans " specially written for the occasion.

The Centenary of Mr. Barbauld's death, March 9th, 1825, was celebrated at Stoke Newington, and in other ways; also by a special Editorial in the " Times " newspaper. Mrs. Barbauld was the daughter of Dr. John Aikin, who became Classical Tutor at the Warrington Academy. She married Rev. Rochemont Barbauld, whose tragic death by drowning in after years occurred when he was minister at Stoke Newington. Mrs. Barbauld's " Hymns in Prose " was well known formerly in Unitarian Sunday Schools as a good of prose and poetry. Dr. Martineau included fifteen class-book for the little ones. She was a prolific writer of her hymns in his " Hymns of Praise and Prayer."

Miss Sarah Scholes Wrigley, of Windermere, and formerly of Bury, Lancashire, has left £500 to Manchester College, Oxford, and to the Manchester Domestic Mission.

The School premises at Heywood have been extended at the cost of about £3,000.

The North Cheshire Unitarian Sunday School Union held its quarterly meeting at Stockport, February 28th, when Rev. J. K. Nettlefold read a paper on "St. Joan" with some reference to G. Bernard Shaw's play.

A Sale of Work at Unity Church, Sheffield, has realised £118.

Mr. Ronald P. Jones, M.A., of our Essex Church, London, has been elected to the London County Council for South-West Bethnal Green.

Rev. Dr. H. McLachlan, Principal of the Unitarian Home Missionary College, has been made Dean of the Faculty of Theology in the University of Manchester.

At Capetown, S. Africa, eleven young people were welcomed into membership of the Unitarian Church recently.

Rev. Helen L. Phillips has been assisting the Rev. Henry Williamson at Dundee. She conducted the services on March 1st.

At the Sunday School, Park Lane Unitarian Chapel, near Wigan, Mr. William Shaw, the eldest scholar, has completed his 46th year of unbroken attendance, and two others have completed 16 years unbroken.

The Annual Meeting of the Midland Christian Union of Unitarian Churches was held at the Old Meeting Church, Birmingham, March 9th, when the Secretary, Rev. H. Warnock, presented a satisfactory report, and Rev. John Ellis addressed the afternoon Conference on " Our Young People," followed by discussion. Rev. Lawrence Clare (Chairman) roused the meeting to a great pitch of enthusiasm by urging definiteness in teaching our children.

Professor F. G. Peabody, D.D., of America, will deliver three lectures in Manchester College, Oxford, for the Hibbert Trust, in the week April 26th—May 2nd, and will be the special preacher on Sunday, May 3rd.

At the Bridgewater Unitarian Church, 17 new members had joined during the year, and at Cardiff 23 new members.

At Selby, Yorks., a very successful Band of Hope entertainment was given at the Unitarian Chapel to a full and appreciative audience, on March 10th.

A Conference of our South London Churches was held at Effra Road, Brixton, March 10th, when Mr. H. G .Chancellor spoke on " Our Message to Outsiders," Rev. Charles Biggins on " Our Message to Ourselves," and Rev. W. G. Tarrant on " The Harvest of Youth."

Mr. T. Hamer, of Tyldesley, has left £1,000 to the British and Foreign Unitarian Association.

The Annual Meeting of the Unitarian Union for Social Service was held at Manchester, March 18th, when Rev. J. C. Ballantyne was preacher, and at the Evening Meeting in Memorial Hall, there were two addresses on " Social Service and a New Social Order," by Mr. P. M. Oliver, B.A. (Evolutionary View), and Rev. Dr. Stanley Mellor (Revolutionary View).

The Bury District Sunday School Union has organised a series of six special addresses by ministers to celebrate the Centennial of the British and Foreign Unitarian Association.

Our Rochdale Unitarian Church records a considerable increase in new membership.

THE PROPHET.

Silent I stand before Him, still and dumb
Until my spirit by His breath is stirred;
I speak but when His inspirations come,
And through me must be poured His holy word.
O then it is not I that Speak but He,
Not I, but He whom all the earth must hear;
The voice that like a torrent bursts from me,
Is God's commanding sinful men to fear
His judgment and repent them of their ways,
And calling them that have awaited long
The coming of His kingdom to upraise
Their hearts and voices in triumphant song:
Ay, God's, not mine, the voice wherewith I cry,
"The Lord in power and glory draweth nigh!"

—William C. Hall.

A Fine Example for Church Extension.

The Unitarian denomination in the British Isles is about to celebrate the first centenary of the establishment of our British and Foreign Unitarian Association. In connection with that event various methods of stirring up more interest in our Unitarian Faith are being suggested and acted upon, including more propaganda. Why not make a united push for Church extension in some form? How many new congregations can we count per annum? Do we get ten new societies in ten years? If not, why not? Is it not possible to "ginger up" our movement to the extent of ten new Unitarian centres per annum? Our zeal, our moral, spiritual and other resources ought to be equal to that. Here is an example of extension work in the Adult School Movement, quoted from Mr. Currie Martin's book:*—

"The Extension Committee was laying its plans, and 1899 saw the floodtide of extension break in the county (of Leicester.) Several attempts had been made on Mount Sorrel. In December, 1898 the Extension Committee went out in a body, determined not to leave the village until a school was arranged for. The fifteen men who had gathered to discuss it were all adamant. The school was needed, that all were agreed on, but leaders could not be found and, if they could, men would not attend. The hour grew late, and at length one of their number was pointed out as a likely looking secretary. He replied that he was not a Christian man, and therefore not eligible. He however yielded to pressure and accepted the office. (This young man developed later into the President of the National Union).

"The School was opened on the first Sunday in 1899, and its immediate success was a good omen. Within six months it had outgrown two different buildings. Early in February a school was opened at Market Harborough. One of the committee remarked: 'January, Mount Sorrel, February, Market Harborough; why not a school for March?' 'Why not a school for every month this year?' was the rejoinder, and thus the slogan, 'a school a month'—which rang through the movement from end to end. By the end of the year sixteen new schools had been added to the county.

"'A new school every month!' caught on, and "One and All" saw that it did not languish. Extension pages became a feature of the journal. . . . Kent suddenly took fire. In a very short time its ten schools had multiplied by ten. Scarcely a week passed without some new school being opened. In one district—the Tyne and the Wear—the report (1902) tells of the opening gift of eight new schools within the year. Six new schools opened during 1904, six added 1905, five in 1906."

What a blessing to the world it would be if we could "go and do likewise" with an enthusiastic Unitarian campaign, and plant Unitarian circles in all parts of the country where at present none exists. There is great need, and the need is the call. The responsibility rests upon us individually and collectively. Can we not be equal to the task? There are seven counties in England in which there is no Unitarian Society, and eight in Wales; and in more than 150 towns of over 10,000 population in England, without naming Ireland, Scotland and Wales. Room for extension,—yes, not to mention some hundreds of townships of over 2,000 inhabitants. Can we not have a rousing slogan? "Ten new Unitarian centres every year" until every county has its groups of people identified with us. Our Men's and Women's Leagues and District Associations and Headquarters can unitedly generate a baptism of the spirit. Life creates life, and where there is the will, the faith and the enthusiasm, such extension of the kingdom of God's truth is not impossible.

*"The Adult School Movement, its Origin and Development" p.p. 160-164.

UNITARIANISM.

Unitarianism is the Gospel of the Divine Unity; the Unity of God in one person only,—the Father; the Unity of Man in one family of the Father's Children; the Unity of Salvation in one ultimate Destiny for all mankind; the Unity of all men with God, by loyalty to the Divine Will; the Unity of all truth as agreement with the Divine plan; the Unity of Religion as righteousness; the Unity of the spirit in the exercise of free inquiry in the search for truth.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

IV.—GOD IN THE OLD TESTAMENT. Continued.

In due time Moses led his people out of the house of bondage to the borders of Canaan, and on the way gave them possibly in a somewhat shorter form the "Ten Commandments (Exodus XX.), which have formed the basis of the moral conduct of Jew, Mohammadans and Christians alike. As the book of "Judges" shows the careful reader, the conquest of Canaan was very gradual, and not finally completed until the time of David, who took Jerusalem the last fastness of the Jebusites. Moses had laid upon his people that they were to worship the ONE Yahweh and no other God: but his commandment applied to the Israelites alone. Other nations might each worship its own God, but the Children of Israel were to have no other God but Yahweh. If we read the story of David carefully, we shall find, that he regarded it as impossible to worship Yahweh outside of His own land of Canaan. When he met with Saul the first time after he had fled for his life, he complained he had sent him away saying, "Go serve OTHER gods" and made it impossible from him to "cleave unto the INHERITANCE of Yahweh (I. Samuel, XXVI., 19).

What then did David mean by the "inheritance of Yahweh," and his own compulsion to "serve other gods?" He meant simply this:—The land of Canaan was Yahweh's INHERITANCE, outside of which He could not be worshipped. If he fled to the Philistines, he would have to worship Dagon if he wanted to worship. Similarly Chemosh was the god of Moab, to whom Mesha its king in his inscription, which is still preserved, ascribes all of his conquests. In other words each nation had its own God, whom and whom alone it was bound to worship, and who could not be worshipped outside of the land which he had chosen to protect. It was under this limitation that Samuel taught the worship of Yahweh as the ONE God of Israel. Doubtless he believed that Yahweh was more powerful than Chemosh or any other God of any other nation. But even so he was not regarded as "Lord of all the earth," but as "Yahweh the God of Israel."

This conception lasted for several generations, which may be summed up as "ONE God for one nation," or as "each nation had its national God." Elijah would not have thundered against the worship of Baal Melchart in Tyre or throughout Phoenicia, where he was the national protecting divinity. It was when this alien god thrust his worship by the influence of Jezebel into Israel, that that great prophet engaged in his pitiless campaign against his worshippers. When Elisha cured Naaman, the Syrian of his leprosy, Naaman vowed to worship Yahweh alone for the future, though he asked permission to "bow himself in the house of Rimmon," that he might not bring down the wrath of his kingly master upon himself. But note what he says (II. Kings v. 17): "Yet I pray thee, let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt offering nor sacrifices unto other gods, but unto Yahweh.

What did the mighty captain of the Syrian host mean by his request to Elisha? Believing that Yahweh was the God of Israel, who could not be worshipped outside of his own land, he asked for some of the soil of that land either for an altar or the foundation of an altar that he might be able to worship him. Now it may be observed by anyone who will take the trouble to read the two following verses, that Elisha not only made no scruple about this mode of worship, but allowed him the grace of "bowing in the House of Rimmon, when his king called him to do so." In other words the land of Israel was Yahweh's: he alone was to be worshipped therein, and by every faithful Israelite. Nor could he be worshipped outside of his own land, except by such means as Naaman chose to adopt.

MINISTERIAL CHANGES: Rev. J. P. Rosling, of Stratford Unitarian Church, London, has accepted appointment to the Mill Street Free Church, Bradford, Manchester; Rev. J. L. Haigh retired from the Hamilton Road Mission, Liverpool, on March 29th; Mr. A. Inwood is appointed Lay-Minister of the Southend Unitarian Church; Rev. A. Ernest Parry has resigned his ministry at Wallasey, to take effect on April 1st; Rev. Albert Mobbs has entered upon his ministry at Hastings, March 1st; Rev. Ben Davies, B.A., of Chesham, Bury, Lancashire, has accepted appointment as minister to the Dover Unitarian Church; Rev. A. J. Heale, of Manchester, has accepted appointment as minister at Lydgate Chapel, near Huddersfield, and commenced duty on March 8th; Rev. W. McMullan, of Middleton, is taking Sunday morning duty at our Moss Side Church, Manchester, and assisting in pastoral work; Rev. Lot Hall has withdrawn his resignation at Rawtenstall; Rev. Arthur Arundel has resigned at Boston

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DEATHS: Mrs. Harriet Freeston Frankland, Bolton, Feb. 14th, 82; Miss Mary Millward, Scarborough, formerly of Stourbridge, Jan. 25th, 83; Mr. Charles Russell James, Northwood, Middlesex, Feb. 16th, 73; Margaret Oldland, Hampstead, Feb. 20th, 29; Miss Edith Mary (Daisy) Slater, daughter of the late Rev. J. G. Slater, Rio de Janeiro, Jan. 26th; Mr. T. Hamer, J.P., Tyldesley, Feb. 20th, 76; Mrs. Amy Johnson Waylen, M.D., F.R.A.S., Peckham, London, Feb. 28th, 67; Mr. T. E. Paget, Liverpool, March 1st, 87; Miss Ellen Agate, Nottingham, March 1st, 62; Mrs. Albert Harrop, Llandudno Junction, formerly of Dukinfield, Feb. 27th, 79; Mr. Henry Dilke, Bristol, Feb. 26th, 79; Mrs. Martha Hempsall, Bradford, March 9th, 88; Mrs. F. G. Sellens, Barking, March 12th; Mr. J. Frederick Swann, Wimbledon Common, March 17th, 83.

By mischance the ending of the article p. 28, last issue, was not separated from note by T.W. which began paragraph 4, column 2, thus making confusion.

The Gentle Voice.

The story of "Emerson and Parker," given in last July issue, lends itself (in the way of suggestion) for certain testimonials given concerning the VOICE of the former remarkable personality,—and since the sounds of familiar voices linger betimes in our memory so endearingly, the theme seems to merit more thought than had yet been given to it. Dr. Channing confessed that "he had always been inclined to love people for their voices," whilst Emerson himself has bequeathed to us that exquisite disclosure that "When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn." In Emerson's biography, by Oliver Wendell Holmes, occurs the following brief description concerning his voice. "Emerson's voice had a great charm in conversation, as in the lecture room. It was never loud, never shrill, but singularly penetrating." And, as one who shared with others the sweet felicity of hearing it, mention might be made of Edwin Percy Whipple—a man of singular lowliness of mind and retiring disposition, yet possessed of splendid gifts of insight and appreciation. In his "Recollections of Eminent Men" is found some about Ralph Waldo Emerson, from which the following selections are culled:—"It is impossible for those who knew Emerson only through his writings to understand the peculiar love and veneration felt for him by those who knew him personally. . . . There probably never was another man of the first class, with a general system of thought at variance with accredited opinions, who exercised so much gentle, persuasive power over the minds of his opponents. Emerson's voice had a strange power, which affected me more than any other voice I ever heard on the stage or on the platform. It was pure thought translated into purely intellectual tone, the perfect music of spiritual utterance. It is impossible to read his verses adequately without bearing in mind his peculiar accent and emphasis; and some of the grandest and most uplifting passages in his prose lose much of their effect unless the reader can recall the tones of his voice,—a voice now, alas! silent on earth for ever, but worthy of being heard in that celestial company which he, "a spirit of the largest size and divinest mettle," has now exchanged for his earthly companions. There was nothing sensual, nothing even sensuous, nothing weakly melodious, in his utterance; but his voice had the stern, keen, penetrating sweetness which made it a fit organ for his self-centred, commanding mind." Persons wishing to learn somewhat about the way of attaining to such charm of voice as Emerson reached, might safely be commended to the chapter on "Eloquence" in his "Letters and Social Aims," which so fitly reveals deep thought and wide research thereon, as well as furnishing readers of this stimulating author with choice illustrations of so inviting a theme. A few sentences from this chapter may here suffice, as follows:—"A good voice has a charm in speech as in song; sometimes of itself enchains attention, and indicates a rare sensibility, especially when trained to wield all its powers. The voice, indeed, is a delicate index of the state of mind. I have heard an eminent preacher say, that he learns from the first tones of his voice on a Sunday morning whether he is to have a successful day. A singer cares little for the words of the song; he will make any words glorious. I think the like rule holds of the good reader. In the Church I call him only a good reader who can read sense and poetry into any hymn in the hymn book." With signal aptness says Joseph Joubert:—"When one loves truth it is always some pleasure to hear a man say what he thinks. . . . The joy that truth and great thoughts give us makes itself felt in the words with which we utter them. Carefulness to speak the truth well, so as to capture the attention, is a duty, a function of the good man, and a mark of his goodness. And recalling here the words of our great Exemplar that "A good man out of the good treasure of his heart bringeth forth that which is good," might not eloquence be fitly classed among such goodness?

J.B.

Rev. H. Austin, Cirencester, still in charge of a Unitarian Church, was 85 years of age on March 20th.

Rev. J. Wain, of Hale Unitarian Chapel, has been included in an exchange of pulpits with other Nonconformists of orthodox bodies.

Fourteen new members have been added to the Wandsworth Unitarian Church.

The Stalybridge Unitarian Sunday School and Parents' Party have specially honoured Mr. Elliott Haigh, who as scholar, teacher, and director has been associated with the School for 60 years; and Mr. Robert Kenyon, J.P., for 48 years. Both are Wardens of the Church.

The name of the Unitarian Home Missionary College is now changed to "The Unitarian College, Manchester."

Mr. B. C. Hare, on retiring from the Essex Hall Bookroom, received a cheque for £165 16s. 2d., subscribed by Sunday Schools, teachers, and friends.

A special service is to be held at Bermondsey Unitarian Church to welcome a number of young people into Church membership.

"The Harvest of Youth" movement, initiated by the Editor of "The Inquirer," is being taken up earnestly by some of our Churches.

Mr. J. C. Warren, of the High Pavement Chapel, Nottingham, has been presented with an illuminated address in recognition of his 50 years' devoted service to the Sunday School, at a special meeting on March 8th.

Rev. W. T. Bushrod, M.A

The Rev. W. T. Bushrod, minister of our Unitarian Chapel at Chorley, Lancashire, has had a remarkable career. After fifteen years employment as a clerk in the Southampton dockyard, during which he had done considerable lay-preaching, this was followed by becoming lay-minister at Parkstone, Dorset, and having temporary charge of the Unitarian Church at Southampton. In 1905 he accepted appointment as minister at Chorley, and secured admission as student at the Unitarian Home Missionary College, Manchester, where he attended during the four years 1905-1909, and at Owen's College (now the University of Manchester), concurrently with his ministry at Chorley. Before entering the ministry he was actively associated with the Independent Order of Oddfellows, in which Order he has been Lodge Secretary, District Auditor, Provincial Grand Master and is now Provincial Grand Master of the M.U. of the Chorley District. In the Order of the Rechabites he has been Chief Ruler in the Southampton District, and afterwards became District Trustee.

This intimate acquaintance with the working of Friendly Societies has led him to make a special study of the history of the Friendly Society Movement. In this connection he has taken a University four years' course in economic history, attending lectures for three years, and in the fourth, conducting researches and collecting data, and writing his thesis on the results of his investigations. For the production of this thesis he has been awarded the degree of Master of Arts which was conferred upon him by the Manchester University in December last. At Chorley, and in some of the neighbouring villages he has conducted very successful classes in connection with the Workers' Educational Association. On hearing of Mr. Bushrod's attainment of the degree of M.A. members of the W.E.A. decided to mark their appreciation of his services by presenting him with the gown. The presentation took place at the W.E.A. College, Chorley, on Saturday evening, December 20th, last, when there was a large attendance. The Chairman, Councillor E. Ashton, said "they were very glad to be able to congratulate him on having attained the degree of M.A. ; it had come as the result of hard work. The esteem in which he was held had been shown by the readiness with which people had contributed to this presentation of the gown and the hood." Mrs. W. Gillibrand spoke of Mr. Bushrod's work at Chorley Chapel, and the appreciation of his congregation for him. The Rector of Chorley, Rev. P. J. Kirby, D.Sc., spoke of Mr. Bushrod's courage and staying power, and his pioneer work in untrodden ways in the research work he had done.

In addition to his ministerial work at Chorley and his active interest in various kinds of public service in the town and district, Mr. Bushrod has not been lacking in his duty to the Unitarian denomination. For some years he was secretary of the North Lancashire and Westmorland Unitarian Association, and he is secretary of the Missionary Conference. He has put new life and strength into his Chorley congregation, and contributed in a considerable degree to the intellectual and moral progress of the inhabitants during twenty years of his residence amongst them, and the chorus of congratulations and appreciation in which we in common with our readers undoubtedly join, is thoroughly well deserved.

"Human Nature being What it is."

I was standing in New Cross Road, London, one evening, waiting for my 'bus, when a little street urchin accosted me.

"Give us a penny gov'nor for a cake!" said he.

He was one of those old-looking little boys of about ten, such as Dickens used to portray, and such as we produce in Deptford.

Being unable to resist his tired, wistful little face as he made the appeal, with a mocking expression which clearly indicated that he expected a refusal I produced the only coin I had by me (a two-shilling piece), and bade him bring back the change. He eagerly grabbed the money and ran to the coffee stall, which was within sight.

"What a mad thing to do" said the friend who was with me. For the urchin called at the stall, seemingly to get his bun ; then rushed down one of the streets and was lost to sight.

Well, thought I, bang goes two shillings, of which I have not a hoard.

We waited, my friend and I ; he enlarging upon the depravity of human nature, and I wondering whether I ought to have thus tempted the child, and whether had I been in his place (an ill-clothed, ill-nurtured creature), I'd have done the same, when suddenly there was a little movement in the crowd and my little hero, we will now call him, came panting to me. One little hand was clutching the money and the other his cake.

"He had'nt no change, mister, I'd to run and git it."

Well, being rather sentimental my eyes filled with tears, but through the mist New Cross Road seemed a better thorofare, London a better city and in fact, the world a better place to live. "Human nature being what it is." T.W.

The Unitarian Women's League. By Miss E. JOHNSTONE.

PRESENTATION TO MISS BROOKE HERFORD.

On Saturday, February 28th, League members and friends met in Essex Hall, London, to honour Miss Brooke Herford in recognition of the many years of service given to the League. Mrs. Richmond presided. Apologies for absence were read including one from Mrs. Woodhouse, President of Manchester district branches, and one from the Editor of the "Inquirer." There were greetings from Accrington neighbourhood branches, and Miss Johnstone, of Bury, with Miss Storrs, conveyed greetings, good wishes and appreciation to Miss Herford from the 44 branches of the Manchester District.

Mrs. Sydney Martineau, Hon. Treasurer, made the presentation to Miss Herford of a wallet containing £253. She testified to the untiring devotion and self-effacing work Miss Herford had given to the League from its birth as Hon. Secretary, and read extracts from letters which beautifully expressed the sentiments of subscribers towards Miss Herford. Ninety-one branches overseas and at home, and many friends had joined in the gift. The hope was expressed that Miss Herford would have a happy trip abroad (to America), and a safe return home with renewed health to continue her good work. Amid much cheering Miss Herford gratefully acknowledged the gift and good wishes, and gave some interesting reminiscences of the earlier days of the League. She confessed that in the beginning she had been pressed to take the post of secretary "temporarily" and had stayed in it ever since. She would like to record the great help and encouragement the League had received from the British and Foreign Unitarian Association, and recalled the delightful start which Mr. Bowie had given her with a complete equipment of books and stationery for her new role. She could not express all she felt, but did want to thank all her friends most warmly for their gift.

THE LEEDS DISTRICT.

The Annual Meeting was held at Mill Hill, February 28th, when 110 members attended, representing 8 branches. An invitation from Hull was accepted for the next quarterly meeting on May 23rd. The annual reports were approved. Delegates were appointed for the Whit Week meetings in London. A devotional service was conducted by Rev. Wilna L. Constable, of Warwick, who preached on "The Motherhood of God." Mr. Dunwell, B.A., F.R.C.O. officiated at the organ, and the choir beautifully rendered an anthem. A congratulatory telegram was sent to Miss Brooke Herford. Following tea the General Meeting was presided over by Mrs. W. L. Schroeder, and the reports adopted and officers thanked and re-elected. Rev. Wilna Constable read an excellent paper on "Christianity and Womanhood," urging that women should be regarded as personalities, and not merely as a sex. Jesus proclaimed the sacredness of personality which is the master key to the problem of womanhood. Women must come more in public life to influence by their personal outlook. The meeting closed with thanks, hymn and benediction.

—Helen H. Eagleton, Hon. Sec.

LIVERPOOL DISTRICT.

The Annual Meeting was held in Hope Street Church, February 14th, with about 100 present. Mrs. Woodhouse, of Manchester, conducted service, and delivered an address in which she said that though the toil of life be heavy and tedious, patient love and true goodness work wonders and ultimately triumph. Dr. Pollitt, organist at Hope Street Church, accompanied the hymns, which were helpful and inspiring. After tea the business meeting was presided over by Mrs. Mullineux (retiring president.) The reports were satisfactory, about 40 new members being added during the past year. The officers were elected for the ensuing year, Mrs. Arthur Willmer, of Trafford Hall, near Chester, being the new president. Branch reports showed that good work had been done, and that the members of the Women's League has cause to feel that the work they are doing is a noble one. Before the close of the meeting there was a vote of thanks to Mrs. Woodhouse who responded.

Florence V. Rowlands, Hon. Sec.

The Cheltenham Women's League held a Sale of Work, December 8th, realising £20 for the Church funds. The League arranged the Children's Christmas Party, entertained 25 Crippled Children, contributed to Miss Brooke Herford's present, and to the Hucklow Homes.

The Ashton-under-Lyne Branch of the Unitarian Women's League held a Special Meeting, February 18th, when Mrs. Hall, of Mottram, delivered an address, and the young women of the Church were appealed to for increased interest in the League.

The Newchurch Women's League members have been assisting the Unitarian Church at Timaru, N.Z., by sending monthly parcels.

The Accrington Neighbourhood Branch had its Quarterly Conference at Padiham, February 28th, with six Branches represented. Mrs. Haworth, of Accington, conducted service and gave a helpful address, and Miss M. Procter at the Evening Meeting gave an able address on "The Humanitarian Activities of the League of Nations." There was a good attendance.

At Chesham, Bury, a Women's League Meeting was attended by over 40 people to hear Miss Nield's address on the Geneva Protocol.

The Hinckley League Branch had a meeting, February 3rd, to hear an address from Miss Clephan, of Leicester.

A "Cogan Conway" Memorial Hall is to be built at Ringwood by the local Unitarian Church.

Rev. H. J. Rossington, M.A., of Belfast, is one of our Centenary preachers sent to U.S.A. He takes the place of Rev. J. C. Ballantyne, who was unable to go.

Jesus and Social Service.

III. THE INDIVIDUAL AND SOCIETY.

The doctrine of accountability taught by Jesus, as explained in the foregoing chapter implies very plainly the obligation of the individual to the community. Indeed Jesus said much concerning the relation of the individual to the community. He enunciated the idea that the whole body is greater and more important than the part. " If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into Gehenna. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into Gehenna " (Matt. 5, 29-30.) The word " hell " in the Authorised Version and the Revised, is an English translation here of the name " Gehenna." The " Twentieth Century New Testament " translates it as " the pit."

" Gehenna " is the valley of Ge-Hinnom outside Jerusalem in which the rubbish of the city was always burning, and where the bodies of executed criminals were cast. " Gehenna " is the word in the original Greek manuscripts. If the eye or the hand is in danger of being a means of crime, better lose the part than have the whole body cast into Gehenna as the punishment for crime (see also, Matt. 18, 8-9; Mark 9, 43-47.) This is the sacrifice of the part for the good of the whole, as surgeons do with a diseased limb when it is beyond cure and a danger to the whole system.

If this teaching concerning the body and its limbs be taken as a parable of the community and its individual members, it would then mean that the welfare of the community is of far greater importance than the self-interest of any one individual member of it. Obviously such is the case, for the welfare of the many individuals, which go to the making of a community or society, is greater and more important than the desires of any one of them. The whole is greater than the part.

Whether Jesus used it as a parable or not, we know that his ablest apostle did so (I. Cor. 12, 12-29), and Jesus made himself clear as to his teaching being so applied to the individual and society. " If thy brother sin against thee, go, show him his fault between thee and him alone: If he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the assembly and if he refuse to hear the assembly also, let him be unto thee as the Gentile and the publican " (Matt. 18, 15-17.) Here the Greek word " ekklesia " means assembly or congregation. In the time of Jesus it did not mean " Church." And to treat the offender as a Gentile or a publican, means—having nothing to do with him. This treatment of the wrong-doer is referred to several times in the gospel records. It is always some kind of isolation from society whether it be avoidance of him, or exclusion from company. " Cast out the unprofitable servant into the outer darkness " (Matt. 25,30) ; or " cut him asunder " (24, 51) from those who are faithful (Luke 12, 45).

But this cutting asunder from society is temporary. When the wrong-doer comes to a right state of mind, and truly respents he must be forgiven. " If thy brother sin, rebuke him ; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him " (Luke 17, 3-4.) Peter said, " how oft shall my brother sin against me and I forgive him? till seven times? Jesus said, —not until seven times, but until seventy times seven " (Matt. 18, 21-22.) A limb cut off from the fleshly body cannot be joined to it again, but a man who is a danger to the community cannot be cut off from it permanently. He is the lost one who must be saved, the one with an evil spirit which must be driven out of him. The criminal in prison must be visited. " I was in prison and ye came unto me.—Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me " (Matt. 25, 36-40.) The wrong-doer must not be lost to society. He must be restored. The parable of the judgment (Matt. 25, 31-46) is a recognition of the fact that humanity is one body, and that good or evil done to any one of its members helps or injures all.

It does seem as if verses 41 and 46 mean permanent separation, but understood in the light of the injunctions of Jesus on forgiveness, and of his parables on saving the lost, and about the prodigal son it cannot be so. Jesus declared: " It is not the will of your heavenly Father that one—should perish " (Matt. 18, 14.) " The eternal fire " is a figure of speech meaning temporary suffering, for no fire is everlasting ; it burns itself out. " Eternal punishment " is a misleading translation, for the Greek original means temporary correction. The Greek word " kolasis " means strictly a pruning. As a tree is pruned to remedy a defect to correct a fault, so this correction comes to an end when it has remedied the defect. " The devil and his angels " may or may not be words of Jesus ; their occurrence in the passage does not affect the meaning of " kolasis " referred to.

Using the body and its parts as a parable of society and its members, which apparently Jesus did, we see how dependent is the part upon the whole and conversely too how the whole body politic is dependent upon its individual members.

Each part of the body is affected for good or ill by the condition of the whole, and if any part is not doing its work properly it is a serious hindrance to all the others. So is it in human affairs. The individual is greatly affected by his human environment whether in the family, the community, or the nation. The community does for him many things which he cannot do for himself, and it limits his freedom of action. His highest and truest freedom is that which is conditioned by the equal freedom of all his fellow members. But he is not powerless against an evil environment as is a limb against a diseased fleshly body, for he can change it, reform it. Consequently though the welfare of the whole, the collective interest of the community, makes the good of society more important than the interest of any individual member, the importance of the individual is greater than can be measured in promoting the best interests of the whole. We recognise it in the Reformer, the Initiator, the Emancipator, the Redeemers and Saviours. These are the pioneers of social service and Jesus is the greatest of them all.

Referring to article (2) a correspondent writes: "Unto whom much is given"—by whom? By God? Does God make the millionaire? I thought He was only concerned with making men: good men, true men, broadminded men, unselfish men. Can a millionaire really be any of these and remain a millionaire?"

In reply it is sufficient to say that "unto whom much is given" means by whomsoever it is given, by God or by men. God does not make a man a millionaire; it is men who do that by their system of society. So far as there is wrong in it, man collectively is responsible, and it can be altered by man. But if men are so unwise as to set up a system of society that makes millionaires, and the poor, the duty of the millionaire is, in the meantime, that he shall use his millions as a trust for the welfare of mankind, and especially for that of his less fortunate fellows. If he does that he may be good and unselfish in the use of his ability or power. Man collectively has power to speed up the evolution of society into that condition in which the millionaire will be an impossibility. He has that power in trust to use it to that end. If he fails to use it he must take the consequences of his neglect.

For the Children. By Rev. H. FISHER SHORT.

SPRING IS COMING!

In the wonderland of the fairies, there was singing and dancing and laughter. Here were the makers of joy, the bringers of beauty, the creators of hope. Daintily tripping with feet that scarcely touched the ground, rising and falling, sweeping and fluttering with wings of transparent loveliness, filling the air with a melody that is heard only in dreams, the little people were the very breath and finer spirit of pure happiness. They had heard the call of the spirit of spring. And now she herself was among them. Seated on her radiant throne, she was a thing of beauty and a joy for ever. Her throne was shaded with glistening gems—crystal dew drops, refreshingly clear, that caught and scattered the hues and tints of the merry wee folk, as they came and went like living music.

At a sign from the Spirit of Spring, the movement gradually became slower and slower, and then ceased with the grace like that of the tender close of a tender song.

Grouped round their Queen, the spring fairies were lovelier than the loveliest spring flowers. Eager to be away on their gracious ministries they waited breathlessly for the word of releases.

"Servants of the Servant of the King of Love and Beauty, once more you go forth to make glad the children of men. Go, then, and wake the flowers. Kiss the bare brown earth, and call forth the crocus and the snowdrop, and whisper heartening words to the shy sweet violet. Go, too, and tell the birds to break their silence and thrill and fill the morning air with their tuneful prophesies. Go to the fields and bid them smile again in living green, and bid the trees once more put forth their tender leaves of hope. For the hearts of men are heavy and the eyes of men are sad, and the women folk grow weary; the child alone is glad. Go forth among God's people; take hearty mirth and song; surprise the heavy-laden who sigh, 'O Lord, how long?' Away, on wings of music; cast riches far and wide; fill human hearts with laughter, and make them glow with pride."

Thus the speech of the Spirit of Spring became song and, as she sang, the fairies stirred, then, became restless and soon were flashing hither and thither like singing dragon flies. Then, the Queen rose slowly, slowly unfolded her wings, slowly rose from her gorgeous throne and, as she ascended, the whole of the wonderland of the fairies became glorious with a light more beautiful than the sun. First, it was like crocus gold; then it turned to the silver of snowdrops; lastly it was violet like the kingdom of the future. At this, in sailed flocks and flocks of birds and everyone became blue. And little children from near and from far dreamed their way into the land where all things are possible. And in their hands were hyacinths, and some had daffodils, and some had snow-white lilies. Then the skies opened and white-robed angels sang a heavenly song to harps of gold. And a voice, sweeter than any human voice, with a more majestic tone than any organ music known to man, sent forth the creative word "Behold, I make all things new!" And spring was born again.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

THE SUNDAY SCHOOL AND TEMPERANCE TEACHING.

It is said that " comparisons are odious " but, nevertheless, they must sometimes be made, and that is my excuse, if one be needed, for comparing our Unitarian Sunday Schools, in the matter of Temperance teaching, with those of the United Methodist Church. Their school register keeps the subject before the teachers as an essential part of the work. A whole page is devoted to provision for pledge-taking, with the following heading:—

ABSTINENCE PLEDGE.

Many schools have no Band of Hope and many Bands include but few of the scholars. The committee, therefore, urges that scholars should be induced to sign this pledge on Temperance Sunday, or whenever a special lesson or address provides a good opportunity. Where a Band of Hope cannot be held in the usual way, these pledged scholars should be regarded as constituting the Band of Hope, and be provided with Temperance teaching at frequent intervals.

I promise by God's help to abstain from all intoxicating liquors as beverages.
Teacher's signature ....
Scholars' signatures ....

I hope that some, at least, of our schools, where no Band of Hope or other meetings for Temperance teaching are held, will follow the example of the United Methodists.

I venture to say that Temperance teaching should be regularly given in every school, and would appeal to all teachers to give this important matter their more earnest attention. The children look to them to lay the foundations of a truly religious life, and strong drink is inimical to such life. By example and precept our young people MUST be taught to shun everything that stands in the way of the fullest development of their moral and spiritual well-being

In reply to a letter congratulating him on attaining his 80th birthday. Dr. Estlin Carpenter wrote as follows to the secretary of the Unitarian Temperance Association:—

" I have long regarded the Temperance cause as one of the most important moral reforms of our time. My only regret has been that I could not devote more energy to it. And now the time of active service is passing by, but I am not likely to abandon the practice of my life, and I shall continue to take every practicable opportunity to urge our principles until the end."

Teachers who wish to more fully equip themselves for the work are advised to join the Unitarian Temperance Association, and borrow books from its Lending library.

We call our readers' attention to the fact that Temperance Sunday will fall on October 25th, and state that this early notice is given in the hope that arrangements will be made in a greater number of Churches for its observance this year.

E.F.C.

Literature.

" One Hundred Years, 1825-1925," 30 pages, The Lindsey Press, 5, Essex Street, London, W.C. 2, copies free for distribution.

This pamphlet is a very able sketch of the Unitarian Movement, and of the work of the British and Foreign Unitarian Association, published in connection with the forthcomnng celebration of the first Centenary of the Association. It is published for free distribution. Any of our readers who can make effective use of copies may obtain them by application to the Secretary of the Association at Essex Hall, Essex Street, London, W.C. 2. There is no booklet of its size that so well explains what Unitarianism is, what is its history, and what the Unitarian Movement has done during the past 100 years.

" A Rebel's Vision Splendid," by James H. G. Chapple, 5s. net, the C. W. Daniel Company, Graham House, 3, Tudor Street, London, E.C. 4.

Mr. Chapple again publishes himself as " A Rebel." Indeed all earnest Christians are rebels against an un-Christian system of Society. It is what Jesus would be if he were here on earth. In this book of 21 chapters the author expresses himself very frankly on the various phases of the great social problem. He is an optimist. Although he paints in dark colours the system of things as they are, he knows the inevitability of a better state of things to come on earth. Hence his " Vision Splendid." He sees the time when there will be a " World Brotherhood and the United States of Humanity. We say most heartily—O let it be soon!

" The Individualist," the organ of " The Personal Rights Association " publishes an essay entitled " An Individualist's Utopia." It is an utter contrast with Mr. Chapple's ideas. The " Utopia " appears to be what the condition of England was in 1913, before the great war. Referring to that the writer concludes—" It seems to me difficult to imagine an improvement in the general scheme." But we urge our readers to see the essay themselves, price 2d., from the Editor Personal Rights Association, 7, Victoria Street, London, S.W. 1.

RECEIVED: The 63rd Annual Report of the Liverpool District Missionary Association for the year 1924, also " Carnegie Trust " Report for 1924.

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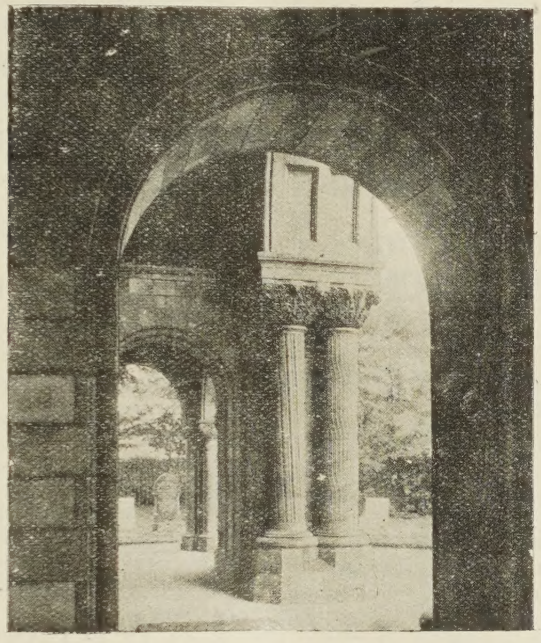

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